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# UNITARIAN WORD & WORK

## APRIL 1912

**The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society**

**Publication Department**

**AMERICAN UNITARIAN ASSOCIATION**

**25 Beacon Street, Boston, Massachusetts**

**50 CENTS PER YEAR** **7 CENTS PER COPY**

# THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

## THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

## THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

## THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

## THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

## THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

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## UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

# UNITARIAN WORD & WORK

Monthly Bulletin of the American Unitarian Association, National Alliance of Unitarian Women, Unitarian Sunday School Society, Young People's Religious Union, and Unitarian Temperance Society

Vol. 15 APRIL, 1912 No. 7

## EDITORIAL

THE great indictment against the Christian Churches of our day is not that they do not stand for great things, but that they make such small use of them.

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THE Unitarians have chosen to be the pioneers of the Christian army. They have sought the place of honorable danger, and must not shrink from the perils or hardships of the service. The appeal of our endeavor is to the spirit of chivalry and not to any expectation of rapid success or popular applause. Our pioneer service offers no place for those who are afraid of the risks or who count the costs or who seek ease or safety or personal reward. It is for those who love the high adventure and who are ready to follow truth wherever it leads. Our warfare is for those who do not dread misrepresentation or unpopularity, but who dread only playing the traitor to their own best visions of service.

* *

THE spiritual vitality of the Unitarian movement is healthy and progressive; its prophetic impulse is as strong as ever; its horizon of expectation broadens with advancing years. The only doubts about its permanent usefulness arise from the poverty of its resources, a poverty due not so much to lack of means as to the lack of the missionary spirit among its adherents. During this month of April most of the churches make their contributions for the missionary cause. It is for the ministers and people of these churches to decide whether their movement is to advance and expand or stand still. An uprising of generous zeal, an increase in the contributions of the churches for the support of the work of their national societies, an outpouring of missionary enthusiasm—these are the things most devoutly to be hoped for as we enter the last month of the financial year. Let all Unitarians give promptly and liberally for the support of their common endeavors.

* *

IT is an axiom of religious history that the absence of a generous missionary spirit is sure to result in a spiritual decay, and it has been abundantly proved that the awakening of a zeal for missionary adventure is followed by renewed vigor and fruitfulness. The advocate of missionary work is, therefore, not merely asking that the strong churches shall have

some deeper feeling of responsibility and make some effort and endure some sacrifices in behalf of new and weaker churches, but he is equally and at the same time pleading for the very life of the strong churches themselves. The adequate support of the missionary cause is not only our opportunity for helping others to the light and hope of a rational religious faith, but it is also a measure of self-protection. It is the church that resolutely enters upon the ventures of faith that gives assurance of the dignity and permanence of its own work.

UNITARIANS should be ambitious of a reputation for constructive idealism, not for a record of merely negative destruction. We should be a union of bricklayers, not of brick throwers. "One former," said Horace Mann, "is worth a hundred reformers."

WHATEVER may be their differences in judgment or in their ways of doing things, Unitarian ministers and people must learn to subordinate the lower aims, their personal prejudices, the selfish rivalries, their petty ambitions and all the expediences of temporal good to the paramount duty of proclaiming a rational religious faith, establishing righteousness in the land, enthroning the law of liberty in the consciences of men and interpreting the will of God in their hearts.

A RECENT number of *Life* contains some "maxims for malcontents" which may be readily adapted to describe the principles of certain Unitarians who are overworking their critical faculties. Among the maxims are:

(1) It isn't necessary to be sure you're right; go ahead anyway.

(2) It is better to talk than to work.

(3) "Make haste slowly" is a silly contradiction of terms.

(4) Ignore facts if they conflict with your prejudices.

(5) There is no happiness like spending other people's money.

(6 Anyone can keep a hotel, edit a newspaper or run a missionary society.

(7) An ounce of theory is better than a century of experience.

A RELIGIOUS knowledge is progressive, but the religious spirit changes very little in succeeding generations. The creed which was true for the tenth century is inadequate for the twentieth, but Truth is the same. It is we who have changed our point of view. Our ancient guides were wise in their own generation. They knew in part and prophesied in part, but with each new generation new knowledge is unfolded. It cannot be otherwise, for religious knowledge is just our acquaintance with the nature, purpose and will of God, and, as God is infinite, our knowledge of him has infinite growth and expansion.

WE cannot reject a new revelation of truth because it means the displacement of old beliefs or the breaking of old ties, but we need to be warned against a change of belief or practice which is nothing more than a careless and passing whim. The real changes of religious faith are usually slow and silent. Men and women go on step by step, reading, thinking,

conferring, until they come to a place where what was once true for them is true no longer, and when something which they once disbelieved opens for them the reality of truth. There is nothing novel or startling in the experience. If it is healthy, it is a natural evolution. It does not mean less faith, but more faith, renewal of old covenants in the light of new visions. It is unhealthy if it is an abrupt detachment from the past.

* *

IN the March number of the *Pacific Unitarian* there is an article on "Denominational Loyalty," by Rev. William G. Eliot, Jr., of Portland, Ore., from which we abbreviate the following:

"1. A loyal Unitarian ought to be loyal to his local church. He ought to attend its worship, support its work,—morally always, actively and financially if he can. This presupposes that the local church does not too seriously outrage his sense of what really goes to the making of a Unitarian church.

"2. A loyal Unitarian ought to know Unitarian history and Unitarian teaching. And if he desires his loyalty to be broad and deep he ought to know general Christian history, too, and something of comparative religions. He ought, if he can afford it, to take and read at least one denominational periodical, and he ought to keep somewhat in touch with general religious news in the world at large. To be a loyal Unitarian is not to be a sectarian bigot.

"3. A loyal Unitarian, if he can afford it, ought to contribute each year to our common work as a denomination in various directions. He ought, if possible, to give each year to the American Unitarian Association, and to the local Conference. He ought to maintain an intelligent and sympathetic interest in all our conferences, theological schools and other denominational agencies.

"4. A loyal Unitarian ought to do all in his power to strengthen, without compromise or loss of self-respect, all lines of life and work common to all other religious organizations and all helpful institutions, associations and movements. But his differences with others, theological or sociological, ought not to be minimized, if the differences are real or important; nothing is to be gained by a hasty pudding of concessions. But such differences can be proclaimed and defended always sympathetically rather than antipathetically; the ground of common history, faith, doctrine and ideals should not be forgotten; the field and the opportunity for common action never neglected. Often those who exclude us permit us to include them.

"5. A loyal Unitarian should 'criticise by creation,' and in a position of leadership should lead by example and encouragement rather than by tauntings and scoldings.

"6. And finally, it is a true part of denominational loyalty for every Unitarian to strive personally to live up to the moral and religious standards which his church offers him, or which therein he is privileged to preach; and sincerely and unselfishly to avail himself of all the 'channels of Divine grace' which its ministrations and rites afford for his own growth in character, service and helpfulness. The character of a denomination cannot be much better than that of the main body of the people that constitute it."

# THE QUESTION COLUMN

The following questions are sent to the editors of WORD AND WORK by Associate members of the American Unitarian Association. While the answers will attempt to represent the spirit, and as far as possible the opinions and beliefs of Unitarians in general, the Secretary of the Association is alone responsible for any religious or theological views which they may contain.

*Question*:

What term will better express the modern interpretation of "The Kingdom of God"?

Cucamonga, Cal. L. A. M.

*Answer*:

There is probably no single phrase which could be regarded as the modern equivalent of "The Kingdom of God." This is one of those fervent and poetic oriental expressions which refers both to an inner spiritual condition of the individual, and also to "a good time coming" when sorrow and sighing shall flee away. It sometimes means the millennium of this world and sometimes the state of blessedness in the world to come. Unitarians use the expression most frequently to describe a condition of exalted spiritual humanity.

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*Question*:

(a) Were Adam and Eve responsible for disobeying God, they not knowing good from evil until after the fall?

(b) Did God know that they would fall from the beginning—it is unthinkable that God makes mistakes?

L. S. T.

Vernon Centre, Minn.

*Answer*:

Your questions may be answered in a word by saying that the accounts of creation, as given in Genesis, are the childlike efforts of the ancients to explain the presence of mankind and sin and evil in the world. They are no longer regarded as historical narratives, and cannot be thought of as authorized by the scientific spirit.

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*Question*:

Please explain why it is true that Rome was known as the Mother Church as early as about the middle of the third century, when her bishop was not acknowledged as Papa (Pope) until the fifth century.

J. D. M.

Mont Alto, Pa.

*Answer*:

If what you say is true, you are dealing with an historical fact rather than a "phase of religion."

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*Question*:

How do you reconcile Unitarianism with the miracles of Jesus—particularly his ascension? Would not gravitation prevent it?

South Paris, Me. S. R.

*Answer*:

Your question opens up the whole subject of the miraculous in Christianity, and particularly the confusing and contradictory gospel accounts of the supposed resurrection and ascension of Jesus. Sufficient space for an adequate reply cannot be given here. Reference may therefore be made to Tracts 101, 105, 228, 233, 241.

# American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — George Hutchinson, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*


**Ministerial Personals**

Rev. Manley B. Townsend has resigned at Sioux City, Iowa, to take effect May 1. Rev. Cyrus A. Roys has accepted a call to Ashby, Mass., and has already taken up his service there. Rev. A. D. K. Shurtleff has accepted a call to Wayland, Mass. Rev. George D. Sanders of Waterville, Me., has resigned, and is called to the pulpit in Manchester, N. H. The church in Montpelier, Vt., declines to accept the resignation of Rev. Ward R. Clarke. Rev. Herbert Frank Moulton, formerly of the Universalist fellowship in Biddeford, Me., has accepted a call to the Unitarian Church in Sanford, Me. Mr. Leif Huseby of the Meadville Theological School was ordained and installed minister of the church in Elizabeth, N. J., on March 5. Rev. Adolph Rossbach has been called to the church in East Boston. Rev. Joseph N. Pardee has resigned at Bolton, Mass. Rev. A. N. Foster, formerly of the Universalist fellowship, will be installed as minister of our church in Uxbridge on April 18. Rev. J. Wade Conkling has been called and settled as minister of the First Unitarian Church of Atlanta, Ga. Mr. Conkling came from the "Christian" connection.

**The Fiscal Year**

The financial year of the Association ends on May 1. The annual meeting of the Association comes on May 21. In order to give time for the preparation of the reports and of the treasurer's statement the books of the treasurer must close promptly and finally on Wednesday night, May 1. Contributions received after that time cannot be recorded in the present fiscal year, and churches failing to send in their contributions before that time must lose their right to be represented this year at the Annual Meeting. The attention of the ministers and parish treasurers is urgently called to the need of prompt action. It is not implied that there is anything that obliges a society to make a contribution. The support of the national work is not an obligation, but an opportunity. The giving is absolutely voluntary. The directors will efficiently use whatever the churches are ready to give, and the work of the Association will be enlarged and promoted, or weakened and diminished just as the churches by their generous or niggardly giving shall decree. There have been in the past, however, some cases where belated contributors have felt it to be a hardship when they have been denied representation at the Annual Meeting because of their own neglect, and it is, therefore, best to make the warning very explicit. It is obviously the duty of the treasurer to carry out the provisions of the by-laws which the members of the Association have adopted. These by-laws prescribe that the books must close on May 1. Let, then, all who are ready to forward this good work be equally prompt and liberal!

**Financial**

A number of our churches are preparing to take an Easter collection for the national work In most cases this will be supplemented by in-

dividual gifts, or by a careful canvass of the society. Envelopes and circulars, to be distributed in the pews or sent through the mail, may be obtained by sending to headquarters. If any society desires to use copies of the last Annual Report in order to inform its members of the work now carried on by the Association these may be obtained upon request.

However each may undertake the task in his own society, let us all take pains that this annual contribution to the Association be as large and as significant of the life of the society as possible. If there be one thing that holds us, as a body of churches and a community of religious people, together, it is the common task to which we are committed of planting churches of our order wherever they are needed, of distributing literature which describes the great faith which we hold, of sending our missionaries to fields where they may be useful and of maintaining them there. This work for which all our churches are responsible is carried on by the American Unitarian Association. The contribution of each church to this Association makes the work possible.

Of the twenty-four societies which may be presumed to have sent in their yearly contribution between March 1 and March 20 Jackson, Mich., has doubled the amount of the apportionment suggested by the commission; Bedford, Mass., was apportioned $25 and its contribution is $37.10. Six societies contribute the amount of their apportionment; Brockton, Haverhill, New Bedford, Norton, Mass., Flushing, N. Y., and the First Swedish Society of Chicago.

**Journeys**

Rev. Thomas Van Ness has returned from his successful journey as a Billings lecturer in Florida. His three Sundays were given to Orlando and Miami, Fla., and Bainbridge, Ga., and on Wednesday evenings he has spoken at Jacksonville, Greensboro, Bristol and East Point, Fla., and Charleston, S. C.

The president of the Association has also returned from his Southern journey. He has preached, made addresses or conferred with our representatives at Jacksonville, Orlando and Daytona, Fla.; Shelter Neck, N. C.; Richmond, Va.; Washington, D. C.; Wilmington, Del.; Philadelphia, Pa.; Elizabeth and Summit, N. J., and Brooklyn, N. Y.

In addition to this work in the Southeast there has been a renewal of our work in the Southwest. Rev. E. C. Smith has labored to revive the movement at Oklahoma City, and Rev. H. C. Parker is just concluding a two months' visit to San Antonio. The work at these two important centers is to be continued during this month by visits from Rev. F. M. Bennett and Rev. G. H. Badger.

**A New Unitarian Book Center**

Attention is called to the special notice printed on the inside back cover of this issue of WORD AND WORK. Perhaps in addition to the information there given it may be said that this arrangement is fully expected to maintain the display and sale of Unitarian and other liberal religious books not only in competent hands, but to center it in one of the most conveniently located and best managed bookstores in the city of Boston, and there are few (if any) more ably conducted in the entire country. It is likewise gratifying to state that the principal owner of the Charles E. Lauriat Company is himself a well-known Unitarian, and the experienced man in direct charge

of this exhibit of liberal religious books is also an active Unitarian layman.

It is the purpose of the Lauriat Company not merely to carry the A. U. A. publications and all of the books in demand by strictly Unitarian writers, but also books along kindred ethical and philosophical lines, these latter volumes being put side by side with the liberal religious books so as to make what might be called a truly liberal group or section of publications in one of the most central portions of the store.

This exhibit will be maintained and enlarged to just the degree that the support of our own people justifies and permits. Inquiries regarding prices and other information about Unitarian or any other books published will, if addressed to Charles E. Lauriat Company, 385 Washington St., Boston, be efficiently answered and mail orders will be promptly filled. All the service that could be given by a Unitarian book room can be rendered by this large, modern and up-to-date bookstore, and many book buying facilities are there furnished which a small source of supply could not provide.

**Department of Social and Public Service**

The nineteen committees in the Department through the winter have been considering how they can best interest the churches in the subjects for which they stand. This has taken much time, as the members are so widely scattered, that conference for the most part has to be carried on by mail. The first committee actually to begin work in the field was that on Rural Conditions, which is making a social survey of two villages in Franklin county, Massachusetts. Other denominations are studying selected towns in other counties and all are using the same schedules. It is proposed not to stop with a survey but to go on in an effort to satisfy any social needs which may be discovered. The committee on International Arbitration has sent out a plan of action to the churches. The Committee on Housing Reform and Sex Education and Hygiene may be expected soon to do the same. Several others are nearly ready with their programs, and all will together present a series of reports at the annual meeting which will be full of suggestions for churches which wish to undertake really constructive work.

SOCIAL SERVICE COMMITTEE

Social service committees in the parishes are working in two ways: they are interesting members of the churches in different forms of personal service, and in cases where it is not possible to secure volunteers they are planning how otherwise they can get things done. An interesting suggestion for the committees in city churches comes from the Calvary Presbyterian Church of Cleveland This church is paying the salary of an educational housekeeper who is teaching untrained women how to make homes worthy of the name for their families. Those who need this service most are the foreigners, who do not understand our ways or our standards of living. It would be doubly helpful if rendered by American women acting as friendly visitors, but if it is not possible to secure volunteers a social service committee may well undertake to raise or collect the salary of a paid housekeeper.

Before this issue of WORD AND WORK is published it is probable that an important tenement house law for towns, known as House Bill No. 1045, will have been reported in the Mas-

sachusetts General Court. This act makes it possible for towns to protect themselves against types of dwellings which are unsafe and unsanitary and which speedily degenerate into slums. If it shall be passed by the Legislature it will become locally effective when accepted by the town at a town meeting. This bill has been recommended by the Council of the Department to the attention of the churches throughout the Commonwealth. Anyone who favors it is asked to communicate with his representative and senator, urging its passage.

THE SOCIAL SERVICE BULLETIN

The Bulletins of this series are having a very wide circulation. The following extracts from recent letters will show how they are appreciated:

*The Managing Editor of an Important Magazine*: "Let me here record a word of hearty appreciation of the splendid service which you are rendering through the publication of these bulletins."

*A Bureau of Municipal Research*: "The bulletins arrived this morning, for which I cannot express to you my appreciation."

*A Teacher in the Philippines*: "Kindly mail copies of social service bulletins from No. 1 to the latest issue. I shall greatly appreciate this kind favor, because I am very much interested in this phase of education."

*The Secretary of a Child Labor Association*: "I am much indebted to you for the leaflets you sent me. I have found nothing published by any of the Social Service Commissions so instructive, because of its details, as your Bulletin No. 1, and I would like to place a copy of this in the hands of each one of the delegates of the State Conference, which I shall address next Thursday."

*A City Reference Library*: "We have received the file of the bulletins published by the American Unitarian Association and wish to thank you for your kindness in sending them to us. They will be very useful in our work."

*The Secretary of a Y. M. C. A.*: "In looking over my files of your splendid pamphlets which have come from time to time, I find that I lack the numbers from twelve to twenty. Am wondering if you would be kind enough to supply these in order that I may have a complete set."

Within the last month the secretary has kept appointments at Roslindale, Natick, Barre, Wollaston, Westboro and Springfield, where he spoke on subjects of denominational interest. At Lawrence, Weston, Melrose and Winchester he discussed the housing problem.

**Department of Education**

The Secretary of the Department of Education took a long journey westward in February and March. The first important engagement was with the college town church of Iowa City, Iowa, where he preached, and took part in the Interdenominational Conference of Religious Workers at State Universities and in the ordination service of Rev. H. H. Schumacher. He also had the opportunity of speaking to an important Alliance meeting at Davenport. The second Sunday in February he preached in Urbana to a good congregation which was rejoicing in the acquisition of its long coveted organ. From Urbana he went via Indianapolis and La Fayette to Chicago, stopping for a few hours in each place for consultation with friends interested in our work; thence, via Milwaukee, to Madison Wis., where he preached on the third Sunday in February to another good congregation made up of stu-

dents and of the members of this successful church. A twelve-hour journey carried him to Hanska, Minn., where he spent an interesting twenty-four hours in a rural community composed almost wholly of Norwegian immigrants. To one going from New England it is a significant and stimulating thing to find our Unitarian gospel being taken up by the newer races more recently come to America, such as these Scandinavians in Minnesota and our Bohemian friends at Iowa City and Lincoln, Neb.

A day at Minneapolis was well filled, with an address in the chapel at the University of Minnesota at noon, an afternoon report on the work of the Department of Education to the Alliance in our Minneapolis church, and a late afternoon meeting with the University Liberal Association, a delightful group of students interested in liberal religion. It is a significant thing that our churches in so many communities where there are important educational institutions adjacent, as is the case with Mr. Backus' church in Minneapolis, are awaking to the possibilities of work and of influence open to them with the students and the teachers. Indeed, it would be well if every one of our churches so located should ask itself if it is doing its full duty to the liberals in the neighboring institution.

From Minneapolis Mr. Foote went south into Iowa again, spending a few hours at Ames, the seat of the State Agricultural College, where he took part in the morning chapel service and then on to Omaha, there spending a part of a day in consultation with Mr. Lilliefors, who is confronting a difficult but challenging opportunity in that city. Lincoln, Neb., was the next stop, and the visit there proved, as it always does, a stimulating experience, for our society is doing a vigorous and progressive work, making itself a strong influence for righteousness in the community and for enlightenment among the students of the University of Nebraska. Few of our churches are more cosmopolitan, for the visitor here meets Unitarians not only of New England descent, but from all parts of the country, and from Swedish, Norwegian, Danish, German, Bohemian and Jewish stocks as well.

Mr. Foote's farthest west was Colorado, where he visited all five of our societies. He spoke at a delightful social gathering of the Unity Club in Denver, and revisited friends at Fort Collins, where a loyal and devoted group of people have manfully determined to maintain the little church which they truly love. At Greeley he met some of the people in the rented hall in which they still hold services,—but they are hoping in a year to be in a church of their own. At Colorado Springs Mr. Foote preached on the first Sunday in March to a good congregation which is renewing its vitality under Mr. Robjent's leadership. In the afternoon he preached again in the chapel of Colorado College nearby, to a splendid congregation of students, spending the evening of the same day in consultation with a few of the leaders of the little society in Pueblo. By dint of heroic persistency and sagacious management the society is just finishing payment on the church property which it bought several years ago and is looking forward to taking up its work again with fresh vigor.

A long journey from Pueblo brought the traveller to Wichita, Kansas, still deep buried in snow from the recent blizzards, and gave him an opportunity of speaking at the chapel of Friends' University and to an evening gathering of our people, who have

recently been largely reinforced by persons to whom Billy Sunday has revealed the excellencies of liberal religion. A visit to Manhattan, Kan., the seat of the admirable State Agricultural College, followed. Then came Topeka, with a morning address to an inspiring audience of 1,100 high school students, a noon talk at the chapel of Washburn College, and an evening meeting with the Unity Club of our church. At Lawrence, Kan., Mr. Foote spent a busy day talking with the leaders of our society there about their plans and work, preached on Sunday to a good congregation and met in the evening a group of young people, who loyally came out in spite of most depressing weather conditions.

The next stop was at La Plata, Mo., a small town in the northeastern part of the State, where the Universalists in the past have had an active church and where we now have a lay center. The traveller here found himself in a community where few, even of the liberals, had ever seen or spoken with a real Unitarian minister before, and where the dominant thought of the community is of a stripe which New England Unitarians are apt placidly to assume has long since disappeared from the face of the earth.

At St. Louis the visitor took part in the important and interesting Conference of the Religious Education Association. Our fellowship was represented upon the program by Professor F. G. Peabody and Dr. G. R. Dodson, as well as by the Secretary of the Department of Education, with Rev. J. W. Day on the platform also, so that perhaps we had our share of representatives, though it is greatly to be desired that more of our people were awake to the importance of the Religious Education Association. Here is an enterprise which welcomes us to membership, and in the purposes of which we can find a large measure of help as well as of satisfaction, yet we are too indifferent or too provincial to avail ourselves in any adequate way of its opportunities.

From St. Louis Mr. Foote went to Shelbyville, Illinois, where he spoke in our church to a congregation not only of Unitarians, but of folks gathered in from other fellowships for the occasion, out of affection for Rev. Jasper Douthit. Next came Columbus, where the traveller conducted service in one of the halls of the State University for a group of people, mostly students, had been attracted by the notice of Unitarian preaching. A two days' visit at Meadville brought the seven weeks' journey to a delightful close, with the feeling that our work in the Central West is good cause for hope, for courage, and for a high admiration of the men and women who are holding aloft the standards of religious freedom and enlightenment.

**News Items**

*Sacramento, Cal.*—The first year of Mr. Baker's service and the organization of the Sacramento work occurred on the first Sunday in March. There are now seventy active members. Ten new names were added during February.

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*Woodland, Cal.*—The Dramatic Club of the Unitarian Church produced "The Servant in the House" and drew out a large audience. The young people have the cantata of "Ruth" in preparation.

* *

*Alameda, Cal.*—The church held a jubilee service on Sunday, Feb. 11, to

celebrate the establishment of the church on a sound financial basis which secures its continuance. The minister preached to a large congregation on "The Worth of a Liberal Church to the Community."

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*Montpelier, Vt.*—At an adjourned meeting of the Church of the Messiah it was reported that the deficit in the finances of the church had been made good. It was voted not to accept the resignation of Rev. W. R. Clarke.

* *

*Newport, R. I.*—James H. Hyslop, LL. D., secretary of the American Institute for Scientific Research (American Society for Psychical Research), lectured on March 12, under the auspices of the Unity Club. Subject, "Science and a Future Life."

* *

*Providence, R. I.*—Mr. Warren S. Locke, for seven years superintendent of the Sunday school of the First Congregational Church (Unitarian), died on March 1. Memorial services were held in the school on March 3, where a memorial address was made by Dr. Lord, who also referred to Mr. Locke in the morning sermon on "A Workman in Ideals."

* *

*Albany, N. Y.*—The annual dinner of the Unitarian Club was held at the Knickerbocker Hotel. More than one hundred men attended. Dr. James Wiltse was toastmaster, and the speakers and their subjects were: Dr. John M. Clarke, director of the State Museum, "Where We Came From;" Dr. Charles F. Wheelock of the State educational department, "Where We Are Going To;" Charles S. Thompson, chief of the tariff bureau, Delaware and Hudson Company, "One Way to Get There;" George L. Flanders of the State agricultural department, "What We Shall Eat;" Rev. Charles Graves, "What We Shall Do."

*Louisville, Ky.*—On Sunday, March 10, Mr. Wicks of Indianapolis and Mr. Savage exchanged pulpits. So satisfactory was it that henceforth the exchange will be an annual happening.

* *

*New Orleans, La.*—The Southern Conference met on March 26, 27 and 28 at New Orleans. A number of Southern ministers were present and it was made the occasion for the installation of the Rev. George Kent on the 27th, Rev. Maxwell Savage of Louisville preaching the sermon and the Rev. Lewis G. Wilson making the address to the people. There was a large and enthusiastic attendance, not only at the installation but at the various sessions of the conference.

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*Greenfield, Mass.*—One of the interesting enterprises under the patronage of the Unitarian Church in Greenfield is the assistance rendered to the African Methodist Episcopal Church. The assistance given by All Souls' to this small, but important, organization has been a considerable factor in keeping it alive and adding to its influence in the town.

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*Youngstown, Ohio*—Another very interesting month has been experienced in the life of this church. On Sunday evenings during February and the early part of March a series of lectures on current day social questions was given by prominent local men. The portable church was packed to the doors, and on one occasion seventy men stood in the rear and up the sides, besides the several that were turned away. On Tuesday evening, March 19, Rev. T. P. Byrnes of Erie addressed our men on "The Liberal Faith a Religion for Strong Men." His eloquent appeal for our gospel touched and inspired all hearts.

# National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.
Office Hours 9 A.M. to 5 P.M.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Emily A. Fifield, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

The reports this year show much persistent effort and so much accomplished that it seems ungracious to make any criticism, but in these days such stress is laid upon "social service" and "practical work" that there is danger of a return to the time when the sewing circle and the charitable society comprised all that was done by the women of the churches. The Alliance added to this the religious and missionary work of the Unitarian denomination, and its highest purpose is to conserve and promote all that is best in Liberal Christian thought in ourselves, in our churches and in the community. Philanthropy and charity are not to be disregarded, but should be the province of the Benevolent or Charitable Committee of each branch.

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The Executive Board held an all-day session on March 8th, with twenty-four present. Much business was despatched that time might be given to the Massachusetts reports, which were full and valuable. Nearly every month there is news of some branch where the older sewing circle or Ladies' Aid has joined with the Alliance, thus making one organization. This month it is Buffalo which is now a large branch, including all the women and reporting for all the activities heretofore carried on by separate groups.

A letter from Mrs. Sargent, vice-president for Middle States and Canada, gave a gratifying account of her recent visit to the branches at Detroit, Ann Arbor, Toledo, Cleveland, Dayton, Youngstown, Dunkirk and Erie. She writes: "This visit to the Western branches has made me feel more than ever the power of togetherness. These branches so isolated need to visit and to be visited to make them feel the oneness of the Alliance." To continue work in this line, the Board authorized Mrs. Peterson to attend the Western Conference in Chicago in May, and visit various branches on the way. Rev. Mr. McHale will go to New Orleans to attend the Southern Conference.

The Committee on College Girls had reports of pleasant gatherings at Smith, where the girls were addressed by Rev. Mr. Lawrance, and at Wellesley when a reception at the parsonage was attended by sixty or more, while at Vassar much interest was awakened among townspeople as well as pupils by the preaching of Rev. Mr. Lathrop on Town Sunday.

A committee was appointed, with Mrs. Peterson as chairman, to arrange for an Alliance day at the Isles of Shoals summer meetings, in response to an invitation from the Isles of Shoals Association.

The resignation of Mrs. Nash as a Massachusetts director was accepted with great regret.

A committee to take charge of arrangements for the usual meetings in Anniversary Week was appointed as follows: Mrs. Robbins, Mrs. Standish, Miss Burt, Mrs. Harding and Miss Marquand.

The names of Mrs. Tully Bowen, Miss Joanna Rotch and Mrs. Harriet E. Wood were added to the In Memoriam list.

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The work throughout the Southern circuits continues without interruption. The ministers report good congregations and invitations to visit new places. Mr. McHale has preached, by request, at Blountstown, Fla., in the court house to a large congregation, where much interest was shown and our liberal thought welcomed. But time and lack of money for traveling expenses prevents opening up many new places, desirable as it seems to carry our message to as many people as possible.

The Alliance is so much interested in the distant branches in the far Northwest that the delayed report of the director for Washington is given here. We have five branches in Washington. The branch at Sedro Woolley has eight members, and the secretary writes: "We are so far apart and are such busy women, it is quite an effort to get together at the meetings, but we always feel well repaid for the effort. The main benefit we derive from our meetings is the spiritual uplift, which makes us enthusiastic to tell the good news to others." A church organization is being effected through the Bellingham minister, who preached the initial Unitarian sermon at Sedro Woolley about four years ago, and has held services at intervals since. The collections received practically cover the expense of the hall. These services have been announced and the collections handled by the Alliance branch.

Seattle reports the programme has been chiefly that of money-raising, and continues: "If the calendar scheme now being worked up should prove successful and the women be relieved of the task of preparing for a big bazaar each year, we shall have much more time for instructive and entertaining meetings."

Spokane writes: "I think there is more enthusiasm being shown at present and that things will brace up after a while." There are thirty-five members and the activities are directed largely to financial returns. They subscribe regularly to the church, maintain a choir and supply flowers for church services, besides giving money to several causes outside the church, such as the Children's Home.

Everett sends word of somewhat discouraging conditions, but the members meet regularly and have had several luncheons and successful sales. The Alliance contributed $60 toward church expenses the past year. There are twelve active members.

The Bellingham Branch, like many others in the Northwest, suffers much from members moving away. Apart from dues they depend financially upon a bazaar and monthly teas, often with some reader as an attraction. Post Office Mission work is faithfully executed, while the minister in a series of sermons at Lynden, twenty-five miles away, on the British Columbia line, and one of the few towns near Bellingham, has given out 500 Unitarian pamphlets to interested people during the past three months in founding a new Unitarian church there. As the population of Lynden is about 1,000 people, this is indicative of the interest manifested.

The secretary at Vancouver, B. C., writes with much enthusiasm that the first annual meeting and supper has been "really worthy of note in WORD AND WORK." Seventy-five were served at supper, and there is now the prospect of a permanent church. With

the coming of a minister they all feel new vigor, and hope soon to pay something on a lot of land.

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Massachusetts reports in part:

The branches in the northwestern corner of Massachusetts are pursuing the even tenor of their way. Deerfield has meetings well attended, most of the speakers being from out of town. The branch has a Sunday School Committee, who attend the school service, and has recently offered the pupils prizes for regular attendance. Deerfield expects to entertain the Associate Alliance next spring. The Northfield branch is prosperous, with helpful meetings. Last June the branch entertained the Connecticut Valley Associate Alliance, when $300 was pledged for the Emmerton School by the Associate Alliance, an amount since paid in full. Greenfield has ninety-five members. It sent two barrels of clothing to the Emmerton School, at Swansboro, N. C., and raised twenty-five dollars for the school towards the sum from the Connecticut Valley Associate Alliance. It subscribes for the *Christian Register* for the Public Library, has contributed towards church and Sunday school expenses, and to many of the national appeals. Cheerful Letter and P. O. Mission good. No report from Montague, but the branch is known to be actively at work, in the building of the new parsonage, which means so much for the future of the society. Rowe has monthly meetings, with interesting papers, also suppers followed by pleasant social evenings which do much for the social life of this rural community. Recently the branch held a reception for Rev. Margaret B. Barnard in recognition of the tenth anniversary of her faithful pastorate, presenting her with a sum of money. The little Warwick branch held meetings faithfully from May to December, stopping for the mid-winter. At the meetings Prof. McGiffert's "Life of Martin Luther," and President Butterfield's "Country Church and the Rural Problem" were read aloud. The branch has received $200 from a kind friend towards the much-needed parsonage repairs and changes, and generous responses from the branches are coming to the appeal for the same object.

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The Amherst branch takes charge of and pays for the music, and assists in the expenses of the church. They meet at the homes of the members twice a month. They had a Christmas sale and a Washington party on Feb. 22d. The branch at Chicopee has had addresses from friends and some excellent papers by the members. They have answered many requests for fairs, helped some of the poor of their own city given $150 to the church and $10 to help the Boys' Club of Chicopee. The Florence branch has met every two weeks. A Post Office Mission has been distributing literature through the West, also a Cheerful Letter Committee has done quite a little.

From an appeal box to which all contribute as they can, appeals for money from churches are answered, a dollar or two at a time.

The Northampton branch has given a reception to the Unitarian girls at Smith College. The literary programme has been most interesting, taking up "The Women of the Bible." The Cheerful Letter department has three correspondents and two for home study. The Post Office Mission has distributed a number of tracts.

At Pittsfield meetings are held once a month and suppers nearly every

month. The Unity workers who are included in the Alliance meet every month to sew. The secretary says: "We can only hope that some measure of religious quickening will fall to our lot while we are working for the material things of life." The Ware branch is a flourishing one, meeting at the homes of members twice each month. Sewing is done at one meeting with a literary programme at the next. Six dime socials have been held during the year, besides a Christmas sale. The Springfield branch has held five regular meetings. At the October meeting Miss Johnson spoke of her work in the Carolina Industrial School at Swansboro, S. C., and the branch contributed $50 to aid the work. The annual supper of the Alliance and Benevolent Society was well attended, and there were present the ministers of Trinity Methodist, Christ Episcopal, North Congregational, St. Paul's Universalist, First Congregational and First Baptist churches, with their wives. The evening was marked by a spirit of enjoyment and good-will and the different speeches emphasized the hopeful outlook which the growing co-operation between the churches of different denominations indicates.

"A Survey of Our Local Charities" was the subject of two meetings, which not only served to interest and instruct Alliance members in the several charitable organizations of the city, but the means of actual good being accomplished. The Post Office Mission is an especially busy department of this Alliance.

The Holyoke branch has voted "that the Alliance as a whole work in social work and betterment of church work, each one to carry on individual work if she chose." Accordingly they now hold sewing meetings twice a month. All appeals for articles for fairs have been answered, and some P. O. Mission and Cheerful Letter work done.

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Athol has suffered a serious loss in the recent burning of its church, but out of the ashes has arisen new enthusiasm. The Sunday after the fire about 250 Unitarians worshipped in the Old First Church. The president writes: "Do you wonder we take courage in feeling that the unpleasant feelings between the two villages, which have existed for years, will die out?"

The orthodox have offered their church, and the Opera House has been offered for entertainments. A Junior Alliance has been formed.

At Petersham seven members are appointed to give reports. The roll-call is responded to with quotations. The course of study is "The History of Unitarianism."

The secretary of the Gardner branch says that they will have more enthusiasm this coming year than in the past. This branch has given a large amount of money to the Parish committee. Requests for fairs have been responded to. Five dollars sent for appeals; $5 to A. U. A.

At Winchendon all the committees give excellent reports and are imbued with the Alliance spirit. Religious Intelligence is carefully selected. All appeals have received some amount. P. O. Mission is active. A rack is about to be placed in the R. R. station and drug stores. Cheerful Letter work is in interested hands.

Berlin has a printed programme which is very attractive. They sent $1 to each appeal, $2 to Southern Circuit work, $2 to Worcester League for the Sunday School Society. The spirit of the Berlin branch is excellent.

The interest of the Fitchburg Alliance branch seems never to wane.

All the departments receive careful consideration. Their appropriations are for local charities, for the national appeals, Southern Circuit, N. E. Asso. Alliance and Sunday school. This branch has sent a member of the parish to a course of lectures at the Tuckerman School, with a view of bringing new and valuable helps to the parish. Three of the members are appointed to visit the Sunday school each week.

The Leominster branch has increased in membership. The subject of the year's study is "Women and Public Ideals." Money has been appropriated for the national appeals, $10 sent to Southern Circuit work, $100 given to Parish committee, and different amounts to the N. E. Asso. Alliance and Sunday school and P. O. Mission. Cheerful Letter work has been carried on by the Junior Alliance.

The branch at Clinton gives much attention to local charities, but is not greatly interested in the national work. The new branch at Sterling is increasing in enthusiasm, has 44 members, a printed programme, and has appropriated one dollar to each appeal. Templeton "will be as loyal in serving Alliance objects as it has been faithful to the work of the Ladies' Social Circle." It uses a responsive service arranged by the president. Has papers on "Famous Women." Has placed the name of Mrs. Skerry In Memoriam and given $100 to help defray the expenses of the Worcester Conference which met in Templeton in October.

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The next group of nine branches are all doing well. Many of the reports being written on both sides of the paper are not very available, as the editor has not time to copy them for the printer. Ashby has given to every appeal, has a Cradle Roll and a Birthday Book for the Sunday school, a greeting being sent to each child, as his birthday occurs. The Ayer branch meets monthly at homes, the hostess providing a literary entertainment. Has a P. O. Mission and Cheerful Letter Committee and has given $50 to the church. Chelmsford does much charity work, has given $300 to the parish treasury, and answered some appeals. Groton reports sales and church sociables and much charitable work done. Contributed $150 for church expenses, sent the pastor to the Washington Conference, given $1 to each of the nine appeals in WORD AND WORK and $10 to the Sunday School Society. There is an increasing interest in the Study Class, and various speakers have made the meetings interesting. At Littleton all missionary societies in town were invited to an open meeting. Other meetings have been of great value, with programmes of a high order. At the annual meeting in May the Ladies' Circle is to unite with the Alliance. All appeals have met with response. The Secretary says: "The amounts may resemble the widow's mite, but they are given gladly and with a wish we could do more to help spread our gospel of Brotherhood to Man."

At Lowell the meetings have attracted many who did not belong to the Alliance. This branch gives each year $20 for the Southern Circuits and has answered other appeals most generously. P. O. Mission and Cheerful Letter committees doing excellent work. The Pepperell branch has given $400 towards the minister's salary. On Feb. 9th the parish observed the 165th anniversary of the church, the branch furnishing the supper for the one hundred guests. Shirley has no regular minister, and works chiefly for the relief of distress in the town. Has

established a Cheerful Letter department. Westford reports only its financial condition, with distribution of magazines by P. O. Mission and Cheerful Letter committees.

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The branches of Haverhill, Lawrence, North Andover, Lynn and Newburyport all report a successful year.

The Haverhill branch has met with temporary misfortune. Its president and other officers have been necessarily absent.

The Lawrence branch has held four open meetings, with good subjects.

In appreciation of the loss sustained in the death of Mrs. Joseph Shattuck, her name was placed on the Memorial List of the National Alliance. North Andover reports fine addresses and a good P. O. Mission.

The branch at Lynn is doing well. Appeals have been answered and some excellent addresses given. At Newburyport a Sunday School Committee has been formed.

An appreciation of Thomas Wentworth Higginson, a former minister of the church, by Rev. Mr. Hayward, the present minister, has been printed. The Alliance does not rest in the vacation season, but through its Flower Mission does what it can to brighten the lives of the less fortunate through the summer months. This work is well organized, and has proved one of the most valuable undertakings of the Alliance.

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The Dighton branch, with its fourteen members, is still doing what it can to help strengthen the religious life of its members, helping financially, as far as able, the church and responding to all appeals in a small way. No appeal is ever "laid upon the table," unless forbidden by the national executive. P. O. Mission and Cheerful Letter committees are active and the subjects considered at the meetings are most judiciously chosen. Meetings open with a devotional service and close with "Our Faith," repeated together.

The Fairhaven branch reports a membership of one hundred and fifty, and believes that each one of the one hundred and fifty are more earnest and more active in the work now than at any other time. Two members were made life members of the Sunday School Association. Fifty dollars was given towards the "Rogers Memorial Tablet," which has been placed in the beautiful church in memory of Mr. Rogers. Also twenty-five dollars was given to the Children's Aid Society of New Bedford, to aid in their "whirlwind campaign."

The Fall River branch reports, "We are a very active, very united and very happy branch." The work is divided among nine committees, each very large, and in this way a large number of the members are kept actively interested. Two meetings a month, one all-day with luncheon, and many lectures, suppers, festivals and special social occasions make the Alliance a foremost interest in the church. The branch at Nantucket, although hemmed in by ice since the first of January, no boat able to leave the dock for two weeks, has still held pleasant meetings, with good attendance. A new committee has been added, called the Church Aid, its purpose being to remedy existing conditions in the church and to render assistance wherever needed. The unusual number of Unitarian visitors during the summer added much to the meetings and gave the members news of branches in distant parts of the country. The branch at Norton has become one of the strong ones in that section, and numbers forty-seven. Has

presented the minister with $50, put the *Christian Register* into the Public Library, answered some appeals and carried on a good P. O. Mission. Vineyard Haven reports regular meetings opened by reading "Our Faith," and various plans for raising money. Eastondale speaks of an interesting paper by Rev. Mr. Chaffin on "The Religious History of Easton," and reports the organization of a Men's Club which is successful. Attleboro has many ingenious plans for social gatherings and carries on P. O. Mission and Cheerful Letter work better than ever before. The report from Taunton shows much systematic work done in all departments and generous appropriations to all appeals. The secretary says, "We have in fact endeavored in every way to fulfill the object of the Alliance as set forth in our by-laws." The report is a model. The large branch at New Bedford is another well-managed branch, raising its money by direct contributions and offering "to its members a common ground upon which all meet on equal terms, moved by the same spirit to achieve the same purpose."

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Brookline First Parish, one of the important branches, always a standard, has formed a Junior Alliance. The branch at Second Church, Brookline, does much for its new church, Post Office Mission, Cheerful Letter and Sunday school. Dedham, Dover and Needham doing well. Hingham, a compound branch, does mainly national work. Has sent ten dollars to a student at Charleston, S. C. The great work of the branch at Scituate is providing a barge to take people to church. Westwood is a very enterprising branch. Has appropriated money to many objects and maintained a summer hospital camp for children.

Sherborn sent a good report; regular meetings, more than $200 given to the church and good Post Office Mission. At Arlington the fine old church has been remodelled and improved, the Alliance branch contributing $2,000 towards the expense. During last summer sixty members earned five dollars apiece. The Belmont branch has had a successful year, sending delegates to meetings and to lectures at the Tuckerman School. Five members have been made Life Members of the A. U. A. by the parish, and one a Life Member of the Sunday School Society. The branch at Concord has been incorporated, having acquired possessions making it wise to do so. Invitations were sent to all young girls in the parish over 16 years old, to become members of the branch. The invitations were accepted with few exceptions. Lincoln reports an interesting and satisfactory year with receptions and speakers and a sale, from the proceeds of which generous gifts have been made.

Waltham has done well, caring for church and Sunday school, teachers being sent to lectures at the Tuckerman School and one made a member of the Sunday School Society. The branch at Winchester has been business-like with an executive board, has served luncheon on Alliance days, and under an energetic president has increased its membership to 188, more than three times the membership last year. (This is a phenomenal record and shows what can be done.) Framingham has printed an exchange sermon and done much Post Office Mission work. The Sewing Circle Committee has accomplished a great deal of work, raising money by a fair. The branch at Natick has had Talents Committees, each committee consisting of ten members, agreeing to raise

$50. This has been very successful indeed, every member being interested. South Natick has been active as usual. This branch was one of the last visited by Mrs. Kate Gannett Wells. Has an excellent Junior Alliance. Many good things have been done by the branch at Wellesley Hills and its Junior Alliance; among others a reception at the parsonage for Unitarian girls at the college by the invitation of the College Girls Committee. Appeals have been generously answered and $300 given to the church. A memorial gift was received by this branch, the income of which will be spent for copies of *The Christian Register* which is now placed in the Public Library. Woburn does much charitable sewing, has given to the Temperance Society, Hospitality Committee for Anniversary Week and other objects. Weston has been quietly doing Post Office Mission and other acceptable work. Has sent $25 to the Sunday School Society and $25 and a barrel of clothing to the Penn School on St. Helena's Island.

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The director of the North Shore branches reports a prosperous and satisfactory condition of affairs in her section. Salem, with three branches, in full sympathy and touch with the national aims and spirit. Peabody very much alive to all national and local interests. Marblehead happy in the new church and parish parlor, which has taken the place of one burned last year. Gloucester rejoicing in the launching of a Working Girls' Club, which numbers one hundred members. Last, but not least, the large branch at Beverly, where every local interest receives attention and help. All these branches have Post Office Missions and Cheerful Letter committees and are interested more or less in real Alliance activities.

The group including the "active, inspiring branch" in Chelsea, with an average attendance of thirteen, although only six members now live in Chelsea; Winthrop working hard for its own church, but not forgetting others; Revere working still harder and grateful for help; the Hawes branch in South Boston keeping up its high standard of all-around Alliance work, and East Boston, which has Post Office Mission and Cheerful Letter Committees well organized, and has paid eleven hundred dollars into the church treasury, is one of the important groups in the National Alliance.

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There have been so many inquiries for an opening service that we are glad to print the one prepared by the Vice-President for the Middle States which was omitted in the February WORD AND WORK.

RESPONSIVE SERVICE.

God is a spirit, and they that worship Him must worship Him in spirit and in truth.

O! Thou who art the life and light of the world, we would open our hearts to the quickening power of Thy spirit.

The entrance of Thy word giveth light. It giveth understanding to the simple.

Teach us all to feel the need of Thy grace and to seek it; to learn Thy will and to do it, and to remain faithful wherever our lot is cast.

Beloved, let us love one another, for love is of God and every one that loveth is born of God and knoweth God.

Great peace have they which love Thy law, and nothing shall give them cause for stumbling.

We thank Thee, Father, for the impulse to share, to serve and to save; for the Christ in us urging, this is our

errand on earth, and this is increase of life.

Now may the faith that makes faithful, the hope that saves, the love that casts out fear and the peace of God, be and abide with us all evermore.

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The Hingham Branch has prepared a series of opening services, four in number, printed on a four-page leaflet, which, it is hoped, may prove useful to other branches. "Each service consists of an opening hymn, a brief reading by the presiding officer, a responsive reading and a familiar prayer, the whole being built around the central thought of the hymn. Brevity, unity and a devotional spirit have been the aim of those preparing the services, which consist of selections from the Bible."

The Hingham Branch will be glad to furnish copies of this leaflet at the following prices: Five dollars for a hundred copies, four dollars for seventy-five copies, three dollars for fifty copies and in smaller orders at ten cents a piece. Please address Miss Elizabeth Gates, secretary of Hingham Alliance.

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An unusual number of anniversaries of interest to Unitarians occur during the spring months, and are profitable subjects at Alliance meetings. Dr. Joseph Priestley was born March 13, 1733; Dr. A. P. Peabody March 19, 1811; President Charles W. Eliot March 20, 1834. Longfellow died March 24, 1882; Charlotte Bronte March 31, 1855; Dr. Orville Dewey, born March 28, 1794; Edward Everett Hale, April 3, 1822; James Freeman Clarke, April 4, 1810; John Pierpont, April 6, 1785; William Ellery Channing, April 7, 1780; Edward Everett, April 11, 1794; J. L. Motley, April 15, 1814; James Martineau, April 21, 1805; J. S. Neill, May 20, 1806; Ralph Waldo Emerson, May 25, 1803; Julia Ward Howe, May 27, 1819. The tercentenary of the Unitarian martyrs, Bartholomew Legate and Edward Wightman, March and April, 1612, was observed in the English churches on March 31. The British Unitarian Association has issued an historical leaflet concerning them.

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The New England Associate Alliance will hold its spring meeting in Quincy, Mass., on Thursday, April 25. The morning session will include reports and election of officers. Rev. Charles E. Park of Boston will give the afternoon address, on "The Art of Going to Church." Box luncheon.

Appeals stand thus:

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| Eugene, Oregon | $220.00 |
| Duluth, Minn. | 89.00 |
| Victoria, B. C. | 172.00 |
| Winnipeg, Man. (All Souls') | 154.00 |
| Montague, Mass. | 138.00 |
| Urbana, Ill. | 54.00 |
| Warwick, Mass. | 48.00 |

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The next meeting of the Executive Board will be held on April 12, 1912. Reports will be due from the West. Will secretaries please write on one side of the paper?

**Unitarian Sunday School Society**

Headquarters: 25 Beacon Street, Boston; 105 South Dearborn Street, Chicago

Rev. William I. Lawrance, *President* John H. Edwards, *Treasurer*

Louisa P. Parker, *Clerk*

## The Knights of King Arthur

The following article, written by Rev. Frank Lincoln Masseck, King of the Order of The Knights of King Arthur, presents a clear statement of the purpose of that organization and makes an important suggestion as to the possibility of co-operation between the Knights and the Boy Scouts.

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The Knights of King Arthur is the largest church boys' club in the world. It is found in churches of all denominations, excepting the Catholic. All find it useful in developing Christian character and in bringing the boys into the church.

It began nineteen years ago in a Congregational church, at the suggestion of the Rev. William Byron Forbush. At first it was a simple game, in which the boys took the names of Knights of Old, with a king to preside over their meetings, and an adult leader, called the Merlin, to advise and counsel. The boys were intensely interested and entered into the plans with zest. After a little the pastor found that he had accidentally stumbled upon one of the wisest and best methods for reaching the hearts of the boys, in complete harmony with the ideas of the leading pedagogues and psychologists of our times. The experience of the years have more than justified the early hopes of the founder, and many men and women have assisted him in developing additional features of value.

As at present used, the Order provides for the admission of all boys as Pages, when they simply promise watchfulness, obedience and service. They are received with an initiatory rite, in the form of a drama, which all greatly enjoy, and from which the candidate learns his first lessons. He serves an indefinite period as a Page, and if found worthy may advance to the rank of Esquire.

As an Esquire he is required to take vows of Temperance, Purity and Reverence, the significance of which are carefully explained to him, after which he writes out his vows in a form of his own phrasing. He is received into this rank through a ceremony in which is used the old legend of the stone of testing, and is taught the secret of Galahad's life—"His strength was as the strength of ten because his heart was pure."

Still later he may become a full Knight. In most Church Castles the candidate is required to also become a member of the Church, for his vows in this rank are "For Christ and his Church." The ceremony of initiation into this rank follows closely the ancient forms and is made a very impressive scene.

Upon joining a Castle, a boy takes the name of some Knight of old, or of any worthy hero, either of olden or modern times. He is expected to learn all he can concerning this name, and to emulate the virtues of the original.

All of the offices—King, Seneschal, Constable, Sentinel, and others, are filled by the boys, the Merlin alone being an adult, either a man or woman.

A ritual is provided for the conduct of the meetings, in which there is a

brief prayer, the singing of hymns, and the teaching of the great lessons of the Order. There is a place for the orderly conduct of business.

Near the throne stands the Siege Perilous, in which only the lad who has done some exceptionally heroic or worthy deed is permitted to sit for one evening, during which he is called Galahad.

In addition to these peculiarly knightly characteristics a Castle can do any thing that any other form of organization can do. There may be drills, debates, athletics, games, hikes, quests, etc., *ad infinitum*.

The question is frequently asked at present what is the relation of the Knights to the Scouts? The two leaders in the Knights are members of the Scouts' Council. They recognize as do all others, that the Scouts provide certain activities that are much needed by the boys. The Knights is especially adapted to indoor work. Out-of-doors, the same boys will find the greatest pleasure in the activities of the Scouts. And this suggests what is being done in many instances—the same boys are organized under both names, and thus get the good of both.

From the point of view of Church workers, the Knights has many advantages. In the endeavor to make the Scouts applicable to boys of all races and faiths, the distinctively Christian ideals have been eliminated intentionally. While the virtues of Scouts are highly desirable, it is the judgment of many who have tried the plans that a boy needs also the positive Christian elements. These the Knights provide. The boy never gets away from these influences. He learns the motto of Gareth in the phrase of Tennyson: "Follow the King, live pure, speak true, right wrong, follow the King! Else wherefore born?"

Rev. Otto H. Duerr has prepared, at the request of the President of the Sunday School Society, an account of the handwork done in his school at Melrose, Mass. His article is as follows:—

### Sunday School Teaching "In Parable"

Students of human nature have learned that there are many avenues to the mind and heart of mankind. And when applied to the training of children, this means simply that the tongue of the teacher is not the only means of inoculating the souls of our young folks with the truths and traditions of life. Neither is this particular agent the only one employed by the most successful teachers of men. On the contrary, he whose life we would have our children imitate lost no opportunity to hinge the abstract truths of heaven to the concrete things of earth when he sought to impress the disciples who followed him. For—

"When he walked the fields he drew
From the flowers and birds and dew,
Parables of God."

That is to say, he made what he had to say real to them by its contact with things which were already real to them.

Now if this was practicable for Jesus, why not for us? For human nature remains pretty much the same today as then.

It is with this in mind that we have made a slight departure from the stereotyped methods of Sunday-school work, and have sought to teach "in parable" in the fuller sense of that phrase. And instead of employing the ear exclusively as a channel to the mind, we use the hand and the eye and the creative imagination of the child as well. We do it in this way:—

After the opening devotional ser-

vice each class is grouped about a table and creates by the work of its own hands, an object which conveys to the mind the lesson of the day. This object then becomes the agent through which the story of truth is grafted upon the mind of the child, through its appeal to the eye and the recollections of work done by the hands as well as by recalling the story heard through the ears. In this way the child becomes its own teacher with surprisingly gratifying results. For example: in the Kindergarten department, if the story is of the Flight into Egypt, the children are given white cards, about 5x7 inches in size, on which to paste donkeys cut out of grey paper. Then the teacher's talk will center around the donkey as the means of travel and transportation for Jesus and his time, and contrast it with present methods. If the story is one intended to convey the thought of "Mother's Love," then the children are given stencils of a large heart which they trace on the cards with crayons, and small hearts (one for each child in the family) which they paste inside the large heart, to illustrate the inclusiveness of the mother's love for her children. From this it is not difficult to make the application to divine love for mankind. In this simple and easy way each child creates its own parable of the lesson which it takes home to preserve as a constant reminder.

In the Primary Grades the same principle is employed except that the task for the child is made more difficult. Here texts are illuminated with crayons, skeleton stories are filled out with pencil, pictures are pasted and colored, or questions answered, all of which is preserved by the child in album form.

In the Intermediate Grades models of Oriental lamps, water bottles, household utensils, wells, ovens, mills, storehouses, tombs, etc., are made of clay. Dolls are dressed in Oriental costumes as peasants, shepherds, rulers, and priests, and are grouped to illustrate the lesson. Models of Oriental houses, tabernacles, temples, sheepfolds, and inns, are made of cardboards, and their appropriate furnishings are constructed and, together with the properly dressed figures, make a very graphic representation of Oriental life.

The Advanced Grades pick out and mark with colored crayons, in their Bibles, the various strands which form the composition of the Old Testament, and cut out the various parallel stories in the life of Jesus from the New Testament and construct a harmony of the Gospels. One class of boys has constructed a bookcase with shelves for each class of literature found in the Bible. Sixty-six "books" have been made of boards, covered and labeled to represent the books of the Bible. This model library is used to teach the school the character and composition of the Bible as a literary production. Uncovered boards are used to represent the strands of traditions which were woven together to form the early books as they have come down to later ages. The shelves of the bookcase are divided into sections, by the use of vertical strings, to represent centuries B. C. and decades A. D., so that the scholars get an historical as well as a literary knowledge of the construction of the Bible by properly placing the books on the shelves and arranging the Library.

In this way every child has something to do, to see and to think out as well as something to hear, and, therefore, a fourfold appeal is being made to his mind instead of simply

asking him to sit still and listen. The result is that the interest of the children is very keen and that that troublesome problem of Sunday-school deportment practically takes care of itself. As an example of the interest felt by the children, an experience on a very cold Sunday will serve best. We felt it unwise to require the children to remain and, therefore, called for a vote from them. It was unanimous in favor of staying for the full lesson. The regularity with which they attend the school also makes us feel that their interest is keen. The average attendance for the whole year has been 91 per cent of our total enrollment.

In regard to deportment it is safe to say that our school has never been so free from disturbances as now. But, while there will always be those who cannot be interested in that which interests most all of the others, there are yet other means of employing these to an advantage, both to themselves and to the school. Such means are putting them in charge of the Sunday-school supplies, the enrollment of new scholars, the restoring of order in the workroom after the school has reassembled for its general review, and the care of the best models made, which are preserved as a permanent collection for the school.

From this it will be seen that the scholar is taught the lessons without his being conscious of the process. And the response with which the children answer the questions put to them at the reviews, at the close of each day's work, indicates that the ultimate purpose of employing all these agencies is being accomplished.

Let me remind you, this is not the easiest method of teaching, though we believe the most efficient. For it requires thought and careful planning so as to keep the hands and minds of the children rightly employed. To this end our teachers meet each week for the preparation of the coming Sunday's lessons, in the Minister's study. This relieves the already busy teachers of the necessity of spending more time than they can justly spare on the lessons, and it also keeps the work of the school unified. At present we are using the Beacon Series for the upper classes, Child Religion in Song and Story for the Primary Grades, and the Children's Sunday Hour of Story and Song for the little ones. But there is no reason why the same system of teaching should not be employed in connection with any manual that may be in use. For there is scarcely a lesson to be found which cannot be worked out and made real if the necessary thought and preparation is given it.

We feel that we have passed the experimental stage in this departure from more common methods, and that for our school it is an unqualified success. We, therefore, commend it to others on its own merits.

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### Increasing the Income

In accordance with the vote passed at the last annual meeting of the Society, a determined effort is being made to raise the income of the Society to $12,000, a sum absolutely necessary for the carrying out of plans that have been devised for strengthening the work of our Society and of our schools. Our financial year closes on April 30 and it is hoped that by that time every school and church in our denomination will have made some contribution to the cause of religious education. Contributions received after April 30 can not be included in the receipts for the current year.

# Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Dudley Hayes Ferrell, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*


## Board of Directors' Monthly Meeting

The eighth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1911-1912 was held in Room 11, 25 Beacon street, Boston, Mass., on Tuesday afternoon, March 5, 1912, at half-past two o'clock.

President Ferrell presided and there were present: Miss Burrage, Miss Cline, Miss Simmons and the secretary.

The secretary's minutes of the last meeting were read and approved as read.

The treasurer's report for the month was read by the secretary.

Voted: that this report be accepted.

The bills were then presented.

Voted: that the bills be paid.

The secretary next read her report for the month of February.

Voted: to accept this report.

The chairman of the Union-at-large committee requested an additional $5.00 for the work of her committee.

Voted: that $5.00 be appropriated for this committee.

The chairman also reported the sending of the usual literature this month; and in addition to this several letters.

The committee for the Wiers Summer Meetings, through Mr. Ferrell, made a partial report. Mr. Atherton, Mr. Bates and Mr. Ferrell have been secured as speakers for the occasion.

The committee on the arrangements for the annual meeting had no report to make at this time.

Mr. Ferrell read a letter from Rev. George H. Badger of the Program Committee for the Shoals Summer Meetings, requesting that the Y. P. R. U. take care of the speakers for the program on Wednesday, July 10.

Voted: that this matter be left in the hands of a committee, to be appointed by the Board of Directors.

The following were appointed: Miss Torr, Mr. Ferrell and Miss Simmons.

Voted: to adjourn.

GRACE R. TORR,
Secretary.

## Boston Federation

The mid-year meeting of the Boston Federation was held at Channing Church, Dorchester, Sunday afternoon and evening, Feb. 25, 1912.

The afternoon session opened at 4.30 o'clock with a devotional service, conducted by Rev. Charles P. Wellman, pastor of the church. The president, Mr. Cook, conducted the business meeting and the reports of the officers and committees were read and accepted. The roll-call showed 140 delegates present. A rising vote of thanks was given to the Quincy Union for the presentation of an operetta at the annual entertainment in Whiton Hall, Dorchester.

A Hospitality Committee for the entertainment of delegates to the Y. P. R. U. meetings in Anniversary Week was appointed, consisting of Miss Minnie Packard, Mr. O. Arthur McMurdie and Mr. Fred May.

It was announced by Mr. Hooper, chairman of the Social Committee, that the speakers at the banquet which was held March 16, in the Church of

the Disciples, were Rev. Dudley H. Ferrell, Rev. Benjamin R. Bulkeley and Rev. Abraham M. Rihbany.

Supper was served by the Channing Guild during the social hour from 6 to 7.30.

The evening meeting opened with a devotional service, and music by the church choir. The speaker was Rev. James L. Pryon, secretary of the Massachusetts Peace Society, who spoke on the International Peace Movement.

Following the address it was voted that the president and secretary be instructed to send to the United States Senate a letter approving the arbitration treaties between the United States and Great Britain.

NATALIE IRVING, *Secretary.*

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### Nominations

The Constitution of our Union provides that each local society may suggest names for the nominations to be made at the annual meeting, for the general officers for the ensuing year, by sending them to the chairman of the Nominating Committee on or before April 1.

This is a privilege and duty that every branch of the Union should be glad to accept and undertake. Please talk this matter over at your next meeting and let us know of your recommendations. By such means only can the Nominating Committee present a thoroughly representative and democratic list of candidates.

The positions to be filled are those of

President.

Vice-Presidents. (Six or more, representing different sections of the country.)

Secretary.

Treasurer.

Fifteen Directors, as follows:

One from California.
One from Canada.
One from Maine.
Eight from Massachusetts.
One from New Hampshire.
One from New York.
One from Pennsylvania.
One from Vermont.

Every State, having one hundred members or more in local societies, is entitled to a Director on the Board.

All communications should be addressed to

MR. JOHN H. WILSON,
37 Arlington Street,
Cambridge, Mass.,
*Chairman of the Nominating Committee.*

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### Boston Federation Banquet

On Saturday evening, March 16, the Boston Federation held a banquet that was well attended and which proved one of the most enjoyable occasions the federations has ever held. The president, Mr. Frank E. Cook, presided, introducing as the after-dinner speakers Rev. Dudley H. Ferrell, Rev. Abraham M. Rihbany and Rev. Benjamin R. Bulkeley, all of whom were listened to most attentively. Dancing brought the evening to a close.

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### Pilgrim Federation

A splendid rally of the young people in Plymouth County, Massachusetts, was held on Sunday, Feb. 25, in the Brockton Church. This rally was largely attended, all the unions sending good delegations. Rev. Edward B. Maglathlin, as president, presided and made interesting introductory remarks.

Devotional services were conducted by Rev. Harold G. Arnold of Bridgewater and Rev. Dudley H. Ferrell of

Brockton; Rev. Benjamin R. Bulkeley of Beverly preached an inspiring sermon on "Measuring Up Rather Than Down," and excellent music was furnished by the Unity Quartette of the Brockton Church.

### Life Members

No Life Members are reported this past month. The number has now reached 199 and we are very anxious to add to this number. Who will become number 200?

### Memorial Funds

In the treasurer's annual report a little space is given every year to our Memorial Funds, of which there are three at present.

The Rebecca Davis Homer Fund has been increased by twenty dollars the past year—ten dollars as a result of the Life Members' Table at the fair last fall and a recent addition of ten dollars. Any person desiring to contribute to any one of these funds is privileged to do so at any time; small sums will be acceptable.

When these funds were started two years and a half ago, it was anticipated that these would be increased from time to time much more rapidly than seems to have been the case.

It may be interesting to note how these funds stand at the present time:

| | |
|---|---|
| Rev. Carlton A. Staples Fund | $15.00 |
| Miss Rebecca Davis Homer Fund | 34.00 |
| Rev. Henry Wescott Fund | 10.00 |
| Total | $59.00 |

### Summer Meetings

Plans are shaping themselves for both the Wiers Summer Meetings and the summer meetings at the Isles of Shoals.

Our day at the Wiers is Friday, Aug. 9, 1912, when Rev. Dudley H. Ferrell of Brockton, Mr. Percy A. Atherton of Boston and Mr. Sanford Bates of Boston will speak at the early afternoon meeting; plans for the evening meeting have not been definitely outlined as yet.

Wednesday, July 10, 1912, is to be Young People's Day at the Shoals, and we have been fortunate in securing Rev. Palfrey Perkins of Brighton as our special speaker for the forenoon meeting in the hall.

It is hoped that young peoples' societies, in New England especially, will consider sending representatives to one or both of these summer meetings.

### Sixteenth Annual Meeting

The sixteenth annual meeting of the Young People's Religious Union will be held in the South Congregational Church, Boston, Mass., on Thursday, May 23, 1912. The afternoon session, at 2 o'clock, will be devoted to reports and other matters of business; the evening session, at 7.30 o'clock, will be held in the church auditorium and will be open to the public.

It is hoped to secure as a speaker on this occasion some one of wide reputation. A choir of young people from the Boston Federation will furnish music under the personal direction of Mr. William Weston of Quincy. A little later on full and particular notice will be sent to the various unions. It is not too early, however, to select delegates to this meeting, especially if the year's work is about over and the members are not likely to come together for many more business meetings.

Every society, having paid its annual contribution to the treasury, is entitled to three voting delegates; and it is to be hoped that this year's meeting may be a largely attended one.

As usual, the Boston Federation is to offer entertainment for Thursday night to delegates unable to return home; and notices to this effect will shortly be sent out by the Hospitality Committee of the federation.

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### Notes From the Field

*Detroit, Mich.*—"Our society is small, but it is thriving, and under the leadership of our new president we hope and expect to increase our numbers and prove ourselves more useful to the church than we have in the past."

*Germantown, Pa.*—"Just at present our union is progressing very favorably. We have a number of new members, although we have lost some of our former members, who are away at college. We have been having only one meeting a month, the first Saturday in the month. We meet at 6.30 for supper, which is followed by a short business meeting and after that a social evening. We are so busy in building up our church, our Sunday school and the Club for Working Boys and Girls that we find little time for the study of religious topics. At present our efforts are being used to raise money for a new stage in our Sunday School room. Aside from the plays which we can give there, the stage will be very useful for our special services which we hold from time to time during the year. In February the Unity Club gave a play to help pay for the new stage. During Christmas week the managers of our club for the working children gave a turkey dinner to 300 of the children that belong to the club. The Unity Club served the supper; and, although we had to fly around quite lively, we enjoyed it. The joy that beamed from those children's faces and also from the older ones showed how much they appreciated it all, and it did our hearts good to see them eating their turkey and the other good things. Many of them perhaps had not had a square meal for some time. Some of our club members have been interested in these poor children for a number of years, and each night there are some of the members at the clubhouse helping the girls or boys in whatever way they can.

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### Points and Lines

If you have held an annual meeting be sure to send in the list of officers to the national headquarters.

The document of incorporation has been neatly framed and now hangs on the wall of Room 11, in the Unitarian Building, Boston.

The Union-at-Large has a membership of fifty-four. The chairman would be glad to add constantly to this number.

Have you answered the second appeal of the Finance Committee?

A recent letter from the Nominating Committee deserves your careful and prompt attention. Be sure to send some word to the chairman, Mr. John H. Wilson, 37 Arlington St., Cambridge, Mass. He is expecting to hear from your union.

The address of a former president of the union, Mr. Carleton Ames Wheeler, is 2812 Mosher St., Baltimore, Maryland; and, although Mr. Wheeler is a busy teacher, he still holds the work of the Y. P. R. U. in warm regard, as a recent letter testifies.

# IMPORTANT NOTICE TO UNITARIAN BOOKBUYERS

Arrangements have now been completed with the

CHARLES E. LAURIAT COMPANY
385 WASHINGTON STREET, BOSTON

the most up-to-date and conveniently located bookstore in the city, to carry in stock for examination and sale a specially selected and representative list of Unitarian and other liberal religious books. The publications of the A. U. A. and all other well-known liberal works will be kept constantly in hand and may be obtained of them. Any volume not at the moment in stock will be immediately secured. Books along broad ethical and philosophical lines will be joined with this exhibit, making altogether an excellent group of publications of a liberal character in the most central section of the store.

The cooperation of Unitarians is solicited to the end that this undertaking of the Lauriat Company may be justified, reasonable support of the venture meaning a continuance and extension of this feature of their business.

This department of the Lauriat Company will be under the direct charge of an energetic Unitarian layman, thoroughly familiar with the book business. Mail orders and requests for prices and other book information will be given prompt attention. Christmas or motto cards and leaflets, however, are not carried or sold.

It is believed that a satisfactory solution of the "Unitarian Bookstore" problem has now been reached.

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